1: Kolarz J-4 (no date) 1954 RR1 Siberia RR1

tion and those who preferred the Russian alphabet or at least a 'mixed alphabet' in which Russian letters would predominate.

In the Soviet Far East the ethnographic section of the Society for Regional Research declared itself with great vigour against all attempts at russification. In a memorandum the Society listed four reasons why only the Latin alphabet could be introduced for the languages of the Chukchi, Koryaks, Nanai, Nivkhi and the other Far Eastern tribes:

1. The successful latinization of the alphabets of the oriental languages.
2. The genuinely international character of the Latin alphabet.
3. The inadequacy of the Russian alphabet which would have to be supplemented by a number of letters.
4. The fact that the Russian alphabet itself would not be long-lived since progressive scholars had already raised the question of its latinization.[18]

These four considerations were shared by the Moscow authorities who had decreed the introduction of the Latin alphabet for the Northern peoples.

The Latin alphabet remained in force for less than six years – until February 11th, 1937, when a new decree abolished and replaced it by a russianized alphabet. The new script was intended for thirteen small nationalities of whom eight lived either wholly or partially in the Far East. The replacement of one alphabet by another rendered necessary the destruction of a large amount of printed material that had been prepared for the Northern peoples. Between 1931 and 1933 alone as many as 200,000 textbooks, 100,000 pamphlets of a political nature and 10,000 books on medical and economic subjects had been issued for them.[19]

Soviet school policy proper did not suffer from such a disturbing lack of continuity as the Soviet literacy campaign. The number of schools increased systematically and steadily and now there are as many as 200 native schools in the Khabarovsk Territory. They are supervised by a Council of National Schools which was created in 1949 and which works under the education department of the Khabarovsk territorial administration. The Council does not only administer schools but also deals with all problems connected with the writing of text-books, and the translation of classical Russian and Soviet literary works into the local languages. The Council relies on the graduates of the teachers' training colleges in Petropavlovsk (for South Kamchatka), Anadyr (for Chukotka), Tigilsk (for North Kamchatka) and Nikolayevsk-on-Amur. The most important and largest of the four is the college in Nikolayevsk. Between its foundation in the early 'thirties' and 1951 it trained 170 Russian and 105 native teachers belonging to ten different Far Eastern nationalities.[20] The most gifted young people from among

1: Kolarz J-4 (no date) 1954 RR1 Siberia RRL

the Far Eastern aborigines are sent to the Pedagogical Institute of Khabarovsk, where there is a department for the Far Northern nationalities, and a few are even admitted to the Herzen Pedagogical Institute in Leningrad. Courses at the Far Northern Department of that Institute last three years, and the curriculum includes 'Foundations of Marxism-Leninism; the great works of Stalin on questions of linguistics; the history of Russian pre-revolutionary and Soviet literature; folklore, and many other subjects'.[21] In addition every student has lessons in methods of teaching, in the grammar of his own national language, and in the history and ethnography of the peoples of the North.

Native students are also instilled with a feeling of hatred against the non-communist world. The results of this indoctrination can be gauged from the answers which a Yakut student gave, according to *Pravda*, at his final examinations at the Leningrad Pedagogical Institute. 'The Yakut student, E. Sysosyatin, talked at the examination of the situation of the Eskimos, Aleutians and Red Indians in America. He mentioned many facts which unmasked the American imperialists, and their criminal policy directed towards the total extermination of these peoples. To the horrors of misery, starvation, inhumane privations and persecutions to which these nationalities are subject in America, even greater atrocities have been added during the past few years. As has become known, the American imperialists, preparing bacteriological warfare, tried out the effects of the deadly microbes on the Eskimos. As a result of these cannibalistic experiments many Eskimos in America died of bubonic plague.'[22]

Soviet dictatorship indoctrinates all citizens of the U.S.S.R., whether Russians or Uzbeks, Ukrainians or Georgians, Latvians or Chukchi. It gives to all of them a completely distorted picture of the nations outside the communist sphere. This campaign of hatred and distortions, while morally wrong in every single case, is particularly contemptible if directed towards the youth of primitive peoples. By trying to transform young native intellectuals into agitators of the 'cold war', the Soviet régime destroys to a considerable extent the good which it is doing by the spread of culture and knowledge.

COMMUNISTS AND SHAMANS

The young natives trained in Nikolayevsk-on-Amur, Khabarovsk and Leningrad are to help the Russian administrators in the fight against 'local nationalism' in all tribal areas of the Soviet Far East. Naturally, in the territories of the small Far Eastern peoples the Soviet régime does not fight 'local nationalism' in the same way as it does in areas where there are more developed nationalities. There are no parties or political groups which the communists have to suppress; there is no feudal-